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## WOMEN IN BUDDHA'S EYE

In order to get a right notion of the Buddha's view of women, we must first have a knowledge of the popular idea of women that prevailed in India at the time he appeared. Mahomet allowed the people to have five or six wives. Judged by the moral standard of the present day, such is an unallowable violation of morality. But, those who know that in the days of Mahomet a man could marry as many women as he wished, will admit that the restriction of the number of women a man can have for his wives to five or six is a considerable advance in the moral sense of man. In the old days of India, from days almost immemorial up to about one thousand years before the birth of Christ, there was a period called Rig Veda. Now in those old days, the women of India enjoyed much freedom in various senses of the word. They were not required to stick to one husband or to a home only. They could freely go out into society seeking friends they liked, or jobs they preferred. In these circumstances, India produced many woman religionists, woman poets, woman scholars, etc. One of those woman poets said in her poem, still preserved in a collection of old Hindoo poems:—

"In those bygone days of India,
Women were not required to stick to
Home life, to one husband, to his relatives.
Freely could they go out to enjoy themselves,
And were not in duty bound
To be faithful to husbands.
No sin it was if they were not so,
For custom allowed them that freedom."

But, toward the beginning of the eighth centuries B. C. the people of India abandoned the nomadic custom, and settled themselves about the upper reaches of the Ganges River. A fixed residence naturally gave rise to a family system, which consequently put severe restriction to the freedom of women with a view to keeping the purity of the blood. About those

days, when the people of India abandoned nomadic habit, Brahmanism was their national religion and was very particular about the classification of people. It classified the people into four classes, and prohibited intermarriages between different classes, especially between the upper three classes and the lowest. And as the natural result, it reduced the freedom of women to minimum, regarding women as mere organs to perpetuate the race.

Among the Hindoo people of those days it was firmly believed that the spirits of the dead lived on the offerings made by their living children. So it was essential that a wife should have children, and a wife who failed to have a child within ten years of the marriage deserved unconditional divorce by her husband. A wife who gave birth to girls only for twelve years after the marriage, or a wife whose children all died away within fifteen years of the marriage also deserved unconditional divorce. No matter how obedient women could be, such severe and unreasonable customs were by no means satisfactory to some of the women even in those old days. And illicit relations between men and women sometimes occurred. In such cases, those concerned were generally put to punishments they deserved. But in some special cases, periods, and places, they were very generous towards the offenders. For instance, a wife, who fell into illicit relations with a man or men, could be relieved of any punishment by confessing her sins before the altar of a god on a certain festival. In fact in many cases, adultery was not punished if the woman concerned had menses as usual.

In those old days, India had various ways of getting married. The first way was called religious marriage. This was the usual way of marrying, the couple getting married by religious ceremonies. The second was the presentation of a girl by her parents to a priest as his wife. The third was legal marriage; in this case no religious ceremony was observed. The couple got married by manifesting their will to marry each other at a certain secular office. The fourth was called sacred marriage. In this case, the bridegroom had to present his parents-in-law with two cows in token of his sincerity toward the marriage. The fifth was a kind of free marriage of the present age. These five were legal ways of getting married. There were, besides the above-mentioned ways, three ways of getting married, which were absolutely prohibited by religion, though they occasionally took place. The first of those was the purchase of a girl by giving money to her parents. The second was to steal a girl from her parents. The third was to get married with a girl after killing her parents, brothers, or other relatives who opposed the marriage. In addition, there was a dramatic way of getting married, called *Swayambala*, or self-choice. This was done by daughters of prominent people. A girl who wanted a husband, gathered

young men of high social ranks, and let them fight before her, and selected for her husband the one who had won all the matches. Legends say Gautama also got married by *Swayambala*. It is rather hmourous to think that the Great Gautama fought in his younger days for his wife like ordinary young men.

### How Buddha Regarded Women

The attitude of Gautama toward women varied according to the occasions. For instance, when a follower of him was worrying himself because of his love for a woman, Gautama helped him to get rid of his trouble by mentioning various weak points of a woman. But, when a man criticised a woman as a weak and sinful creature, Gautama told him that a woman was as good as a man. The Buddha had on the whole, however, a good respect for woman. Once a king of a certain state of India visited the Buddha to exchange views on various topics of religion, when the king received news conveyed by one of his retainers to the effect that the queen had given birth to a child. "A boy or a girl?" asked the king. "Sire, it is a princess," replied the messenger. "A princess! Not a prince?" said the king with an expression of great disappointement. Gautama, who observed the shadow of displeasure passing over the face of the king, said to him: "A woman may become a greater person that a man. With wisdom and virtue, she may secure the respects of her father-in-law, and the boy born of her may become the king of a kingdom by virtue of his valour." This story shows that Gautama did not despise a person, because she was a woman. Concerning the position of a wife, the Buddha always advised his countrymen to love and respect their wives, though as a principle, he recognised the superiority of man to woman. When a woman was in the wrong, however, the Buddha severely criticised her; for example, he reprimanded Sujātā, the daughter of a wealthy man, who after having married a man, always made light of her husband, and put at naught instruction and advice of her parents-in-law. The Buddha said to the haughty wife; "A woman is born with three drawbacks. While a girl, she must follow the orders of her parents; as a wife she has to obey her husband; when old, she must follow her children. Besides, a woman has ten weak points. In the first place, she gives disappointment to her parents on her birth; in the second, she gives no hope to her parents while in their care; in the third, she gives anxiety when married; in the fourth, she must always be afraid of other people; in the fifth she is destined to part with her parents;" and so forth. Thus in order to reprimand a vainful and haughty woman, the Buddha criticised woman very severely. In ordinary cases, however, the Buddha taught his countrymen to respect a woman as well as a

man, placing husband and wife on a footing of equality. For instance, he said that the husband must pay due respect to his wife, that he must not make light of his wife, that a man who has a wife must not fall into illicit relations with other women, that the husband must not interfere with his wife in the affairs of the household, and that the husband must get for his wife clothes in fashion from time to time. On the other hand, the Buddha also advised women to abide by five duties toward her husband. The five duties in question were orderly house-keeping, serving her husband, chastity, observance of economy so as to free her husband from monetary worries, and diligence in all things. Thus in Buddha's eye both husband and wife had an equal share of obligations and were on an equal footing.

### Women as Followers of Buddha

When the Buddha opened a sort of school for seekers after the truth, he refused to accept women as his pupils at first. But some time after, he was obliged to admit his own aunt into his school as the first woman among his followers. And following her example, many other women entered his school one after another. The Buddha feared that coeducation might give rise to various troubles, and lead his school to ruin. His aunt, the first woman pupil of his school, however, was a person of wisdom and iron will. Thanks to her instruction and guidance, no illicit relations between male and female pupils were ever reported, and many of the female pupils turned out to be successful followers of the Buddha. Many of those fair pupils became his followers having been impressed with the high personality of the Buddha, while a few of them became seekers after the truth through bitter experiences of life. For instance, one of them came to the Buddha after having lost her husband and two children in a single day, while another woman became his follower after having been betrayed by her lover, who had attempted to kill her for her money and clothes. Of course some of those woman followers of the Buddha proved unsuccessful and abandoned their attempt to seek the truth. But it does not mean that women were inferior to men, because as many men proved unsuccessful as women.

### Self-Recongnition of Buddhist Women

The school, or, properly speaking, an order, was classified into four different courses, the fourth course being the highest. And no distinction was recognized by the Buddha between male and female pupils. A layman, however, could not attain the highest course, which was reserved for the disciples of the Buddha, alike for a priest and a priestess. Having been thus placed on an equal footing, the priestesses under the Buddha had self-respect and were conscious of their own ability and capacity. One of the priestesses

said, "What doest it matter if one be a woman instead of a man? What one needs is his or her ability to see the truth. Temptation will see its way where a woman worries herself about her being a female creature." Some of those priestesses were actually above the difference of sexes, and claimed that they were the legitimate children of the Buddha and were born from the Mouth of the Buddha, just as the priests in the order of Gautama were the offsprings of the Buddha. Those priestesses were conscious that they were children, and not the maid-servants, of the Buddha.

With such high self-respect, those woman disciples of Gautama accomplished splendid works as preachers. One of them made an earnest follower of the Buddha of a king, while others converted their husbands into faithful disciples of Gautama. It is a remarkable fact that the female disciples of the Buddha made a great contribution to the establishment of the Buddhist creed. Besides those female disciples of the Buddha, there were many lay women, who had strong faith in the teachings of the Buddha. They also accomplished big tasks out of their faith in Buddhism. One of them was a daughter of wealthy parents, who made her marry a man, whose family had no faith in the teachings of the Buddha. At first she was subjected to many illtreatments because of her faith in the Buddha's teachings, but she stood firm in her faith, and succeeded in the long run to convert every member of her husband's household into earnest followers of the Buddha. Now these facts show that the Buddha had due respect for women; or else they would not have been in position to preach to their husbands or with no faith in the teachings of the Buddha, make a Buddhist of a king. The Buddha, however, did not praise woman unconditionally as if she were an angel. The Buddha saw the weak points of woman as well as her strong points. He saw woman just as she was. Therefore, the Buddha always criticised vainful and haughty women. If he saw that some of his disciples were attracted by the charms of women, he advised them not to think of women any more. He pointed out to them various weak points of women, telling them that women were not worth while seeking after. But, this means only that the Buddha praised and criticised the women in accordance with the cases placed before him. And it goes without saying that the Buddha had never despised women from his innermost heart, as it is evident from the fact that many of his women disciples became great Buddhist evangelists in later years. Thus Buddhism gave a high position to women as Buddhist disciples, whereas Confucius and Christ rather made light of women, though the latter always had sympathies with women as weak creatures. This is undeniable from the fact that many of the Christian Churches did not like women to preach, while most of the great Christian disciples of the mediæval age regarded women

as if they had been offsprings of Satan. Some of them even declared that women had no soul. If we consider these facts together with the fact that the Church of England is still undecided whether women should be allowed to stand on the pulpit or not, it is really remarkable that thirty centuries ago, Buddha gave to woman followers as much right as to man followers.

### Conclusion

In the foregoing paragraphs, I have enumerated many instances of due respect paid to woman followers by the Buddha. Then, why is it that Buddhism is mistaken for a religion with no respect for women, while Christianity is praised for its respect for women ? The answer is simple. The western women became aware of the right of individuals as early as the days of the Roman Empire. And they fought desperately for the establishment of women's right in society. They demanded the same degree of right as enjoyed by men in every quarters of social life. At last, the Churches, which had long stood firm against the demands of women, had to yield to the repeated demands of clamourous women, who demanded more and more right in the Church until they attained an equal footing as men. This is to say that Christianity had no respect toward women at first, but was obliged to pay them respect owing to their indefatigable demands. On the other hand, the women of the Eastern countries had been trained by the teachings of Confucius and of Brahmanism not to make any demands after their right. And in the long course of time, the women of such Buddhist countries as China, Japan, etc. have come to consider that women are inferior to men in every respect, with the deplorable results that many of the Buddhist priests in those countries also forgot that the Buddha entertained due respect towards women. However, some of the learned priests of our country were aware of the mistake, and fought for the removal of the fallacy. The first of those enlightened Buddhist priests was Dogen Zenshi, founder of the Sodo Sect. In one of the books he wrote he denounced the distinction established between men and women, and pointed out the mistake of regarding women as inferiors of men, for such a notion was at variance with the Buddha's teachings. Unfortunately, however, the public gave little attention to his voice. And the foolish sayings that woman has five weak points and three drawbacks had always many listeners, even among women themselves. Now, I have to give some advice about the attitudes to be taken by woman followers of the Buddha, as follows :—

(1)—Woman followers of the Buddha should believe that they are as good as any men as regards faith.

(2)—Women should remember that while they are stronger than men in many points, they are weaker than them in as

many paints and should not feel too proud.

(3)—Women should endeavour to further their strong points and work for truth as well as for humainty, at the same time doing their best to elevate their position.

(4)—Woman believers in Buddhism should never lose sight of the holy wishes of Bodhisattva, and try to attain the enlightenment of their souls, while helping other people to find their way to the teachings of the Buddha.

TAIKEN KIMURA.

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## THE FUNDAMENTALS

*Transitory conformations*
*Are all things our senses know;*
*Ever forming and dissolving*
*In a constant ebb and flow.*
*Yet mankind in fond illusion*
*To delights of sense will cling,*
*Which in passing yield them only*
*Disappointment's bitter sting.*

*Transitory conformations*
*Terminate in woe and pain,*
*Though sensations in their union*
*Promise rapture to attain.*
*Wealth and power swiftly vanish,*
*Beauty fades and splendor dies;*
*Fondest ties ere long are severed,*
*Laughter ends in tears and sighs.*

*Transitory conformations*
*No enduring self create;*
*Evanescent is the ego*
*Born of any mental state.*
*Why then let this self illusive*
*Hold thy mind in shameful thrall?*
*Burst thy bonds and claim thy freedom,*
*Power divine but waits thy call.*

*Seek and thou shalt find within thee*
*Thy true self of source divine.*
*Purify thy heart and through thee*
*Wisdom, Truth and Love shall shine.*
*Tread the Path with faith and ardor,*
*All thy powers exert for good;*
*So shalt thou attain perfection*
*In eternal Buddhahood.*

A. R. ZORN.

# JAPAN'S WORK IN CHOSEN

ONE of the strange fashions with many young men of modern Japan is that they seem to take delight in talking bad things of their own country. Not only young men, but also some elderly Japanese, who profess themselves to be men abreast of the current age, often follow the strange fashion. For instance, a director of a large business firm in Tokyo says in a recent number of a Tokyo magazine that nothing has given him so much pleasure as reading of the article written by a certain Mr. Matheson for the May number of the *Current History*, criticising every weak point of Japan. I see this businessman is prepossessed by his vanity to be taken for a man of the new age. Because, any Japanese who has a sound judgment will easily see that this Mr. Matheson saw only the surface of things Japanese. Japanese of this sort are often found among teachers of various schools, so-called social workers, leaders of proletarian movements, journalists and their kind. Those modern Japanese are easily dazzled by anything done by other nations. They speak of the greatness of the Chinese people, of the lofty aspiration of the 400,000,000 Chinese, of the formidable power of the National army of Chang Kai-shek, etc. etc. when 99 per cent. of the Chinese people are only anxious to see the civil war end as quickly as possible, no matter which faction may win. Those Japanese also talk of the great thing achieved by the Russian people in the great revolution, when Russia is fast adopting capitalism of by-gone days and an administrative system, which is more dictatorial in its nature than that of any other power.

Quite recently, I found this sort of Japanese in a noted lawyer. He is criticising Japan for the "wrongs" she has done, and is still doing, in Chosen. The lawyer is a well-known gentleman, and is a friend of an intimate friend of mine. This is the reason why I dare not mention his name. He made a trip to Chosen at the beginning of this year in compliance with the wishes of some Korean farmers, who had long been in trouble with the Oriental Development Company, and asked for his help and advice. During his stay in Chosen, the lawyer had seen a little bit of things Korean, and on his return to Japan, wrote a lengthy article criticising the work Japan has been and is doing in Chosen. To quote a few passages from his article:—

### "Why Koreans Cannot Eat Rice?"

"Japan is trying to improve the agricultural industry of Chosen, with a good degree of success. But the majority of the Korean people are living on potatoes, millet, sweet potatoes, etc. because much of the rice they produce is exported to Japan. The crop of rice in Chosen is rapidly increasing, but the rice

exportedto Japan is increasing in quantity more quickly. For instance 4,857,000 *koku* of rice was exported to Japan in 1924 out of the total crop of 13,219,000 *koku*. Such is also the case with the Korean beans, barley and wheat. This is the reason why the Koreans cannot eat rice."

The lawyer, however, fails to say anything about the fact that the export of rice is the only way to get money for the masses of the Korean peasants. The lawyer added to the passage quoted above: "Japan's aim is to make good the short supply of food in Japan proper by improving the rice-fields of Chosen. In other words, Japan is working in Chosen, not for the sake of Koreans, but for the benefit of the Japanese." We need no explanation that it is for the common benefit of the Koreans and the Japanese that we are making efforts in Chosen. Any one will easily see that if the Koreans are entitled to criticise Japan for buying rice from Korea, the Japanese are also entitled to criticise America for buying so much silk from Japan that every Japanese cannot wear silk clothes.

### "Japan is Robbing Chosen"

Admitting the fact that under the good effort of the Government General of Chosen the area of the rice-fields in the peninsula increased from about 1,350,000 *cho* in 1910 yielding a crop of 10,400,000 *koku*, to 1,550,000 *cho* in 1923, yielding a crop of 15,170,000 *koku*; the lawyer still says that the most important factor conspiring to such a splendid result is the strenuous effort of the Korean peasants. "And yet," says the lawyer, "the living of the Korean peasants is becoming more and more difficult. This denies all explanations, unless some one is robbing the poor Koreans." In this respect, I have to admit that the lawyer is right. Someone is certainly robbing the Koreans. Who is she? Japan? No,—it is the rapid increase of the Korean population, which has been taking place since the amalgamation of the two countries. In 1910, when the two countries united themselves into a New Japan, the population in Korea was about 12,000,000. And now there are about 17,000,000 in Chosen, exclusive of the Japanese residents, who number less than half a million. This means an increase of nearly 50 per cent. in less than 20 years. For many years before the amalgamation of the two countries, the number of the Korean people remained nearly the same, just as the Japanese population remained the same for one and half a century before the restoration of Meiji, because she could feed no more people. The opening of the country to the world in 1870 added a great deal of wealth to Japan, and her population has increased from 30,000,000 to 60,000,000 in the sixty years since the beginning of the Meiji era. Now the fact that the Korean population has increased by 50 per cent. in less than 20 years since her amalgamation with Japan denies all the malicious criticism hurled at Japan saying that Japan is rob-

bing Koreans. It is extremely doubtful if Chosen could feed 17,000,000 people anyhow, unless Japan has not extended many technical and pecuniary helps to her in the past twenty years. The writer had lived many years in Chosen, and can declare with honest conscience that the living condition of the Chosen people is improving steadily, though not quickly. In former days, that is, during several years following the amalgamation of the two countries, the Korean children in many suburban districts had to go out even in the coldest season with the lower part of their bodies almost naked, because their parents could not get them trousers. Nowadays, however, most of them are comfortably clad in neat clothes. Of course, the Korean people are poorer in their living condition compared with the people of Japan proper. But, Japan can not hold herself responsible for it. Chosen has too little of raw materials to start industry or commerce with, except the marine and agricultural products. Chosen is greatly handicapped by nature as an industrial or a commercial country. And no one is reasonably entitled to criticise Japan, because she cannot remove all those natural obstacles. Several years ago, Dr. Sydney, a world authority on colonial policies said, in reply to my question, that the best way to put an end to the sporadic Korean independent movements is to show the young men of Chosen the miserable conditions in which Korea was before annexation, and let them compare, for themselves, the conditions of old days with those under the Japanese administration. The noted Doctor passed Chosen in 1923, when I was in Seoul, and inspected various places of the country, and was surprised at the splendid works Japan had achieved in the course of a dozen years since the amalgamation.

Now, to return to the story of the Japanese lawyer. He says that he saw many instances of social evils in Chosen. Some young lovers had committed a double suicide, because they could not marry each other, with his crop of rice forfeited by cruel land owners. An old Korean peasant went mad, with his cow seized against his debts. Many native peasants committed thefts, because they could not get food otherwise; many women murdered their infants because they could not feed them, and so forth. But are those events peculiar to Chosen? If you think so, just refer to any of the Tokyo papers of any day's issue. You will be sure to see reports of several instances of similar nature occurring among the Japanese people. To add to his series of miserable stories of the Chosen people, the lawyer gives a story of a Chosen detective, with whom he had an interview. The Korean detective said to the lawyer: "I can sustain the living of my family as long as I am in the service of the Japanese Police. But, I shall be unable to feed my children the instant I quit my post." The lawyer claims that the story is an actual instance of the miserable condition under which the Koreans

are working. I should like to ask him how many of the salaried people of Japan have any security for the living of his family after leaving their posts?

Though a leader of proletarian movements, the lawyer has a good income from his business and has riches enough to sustain his family in comfort even after he ceases to work. So, he thinks that such life as that of the Korean detective in question is worth mentioning as an instance of the miserable lives which the Koreans are leading. With the salaried men in Japan at large, such is anything but an ordinary condition. If the lawyer really thought the story of the Korean detective deserved compassion, it means that he had no real knowledge of what poverty is.

### Korean Laborers to Japan

On his way home, he discovered the fact that out of the third class passengers on the ferry boat numbering 800 in all, not less than 650 were Korean laborers seeking jobs in Japan. He says, "This is an eloquent proof of the fact that they can no longer live in their native country." But, it is a question whether they are leaving their native country because they cannot sustain their lives there, or they are seeking easier life in Japan. Be the case what it may, Japan cannot hold herself responsible for the fact that she has jobs for those Korean laborers. I think it is fortunate for the Chosen people that they are in position nowadays to freely enter Japan proper to seek jobs.

It is not this lawyer alone who criticises Japan for nothing. As I said at the beginning of this article, there are now many Japanese who speak ill of their own country through their vanity to be taken as possessors of new thoughts.

### How to Cure the Evil

The fundamental cause for such a shallow vanity is, I think, in the present education system of our country, where no stress is given on the moral culture of the students. Teachers and students are vieing each other in the imitation of western sciences and thoughts of utilitarian school. Both the teachers and students are blind to the spiritual civilization of the Orient, and declare that Japan has no civilization of her own, without knowing that they are ignorant of the excellent things of Japan. Since the restoration of the Meiji, we have been too busy to study our own civilization. But, the time is already at hand when we have to get rid of the unconditional admiration of the materialism of the West, and see our own merits. The authorities are busy over the establishment of new schools and the elevation of colleges to the grade of universities. But, the thing, which is far more important than the establishment of new schools or elevation of colleges to unversities, is a fundamental reorganization of all the educational organs and to put more stress on the spiritual culture of the young people.

K. YAMAMOTO.

# HINDU-BUDDHISM*

THE term so suited to our present purposes, first used by Rabindranath in his Bengali essay *Parichay* has been garnered afresh by me from the brilliant article of Dr. Enku Uno in the last number of the *Youny East* (April, 1927). He has shown clearly how Hindu-Buddhism holds in sway the islands of the Indian archipelago and is still a living reality to our more awakened, more enlightened Buddhist brothers of Japan.

Similar was the case with the old Hindu-Buddhism in the land of its birth. Here the literary remains of Buddhist India as interpreted by Western savants need supplementing by a study of living conditions in China and Japan, Burma, Tibet, Ceylon, Siam and islands of the South Seas where Hindu-Buddhism still holds sway.

Western methods can only acquaint us with the formal aspect of Buddhism, at best we can learn how far Buddhism was indented to the Ajivikas and other powerful Indian sects of its day[1] or how far its pluralism was modelled on the Sankhya system of Kapila, extolled in Hindu scriptures as the best amongst the 'siddhas' or even lead us to preposterous discussions as to whether Buddha was a solar myth or not. This would not touch the heart of things. For in India 'philosophy is a life-principle which moulds one's character and conduct, a world-view stamped with the energy of life' and not a mere scholastic pursuit as in the West.'[2] Thus in every oriental religion we would find a core of spirituality. According to Lord Buddha himself, Buddhahood is but a stage in spiritual realisation—one who has reached the highest rung of spiritual realisation, has completely subdued anger, envy and all baser passions, is a perfect master of self and is ripe for Nirvana, such a one was in the exalted rank of a Buddha and Prince Siddhartha was the greatest and most evolved of Buddhas that had yet come. In Buddhism thus we get a tacit assumption of a chain of evolution of Universal Spiritual Life from deeper, higher, finer, stabler regions of Truth, Infinitude and Eternity as Creative evolution proceeds.[3] The sages by higher and deeper efforts at concentration and realisation invoke the descents from deeper regions of spirituality, of more powerful Incarnations through whom are infused in mental regions greater *elan vital* from time to time to permeate to the grosser spheres

* Read in the Pabua Town Hall on the occasion of the *Buddhotsav* (*Buddha-celebrations*) on the 16th May 1927.

1 Vide S. Radhakrishnan's *Indian Philosophy* and Dr. B. M. Barma's *Pre-Buddhist Philosophy of India*, also the studies of Rhys Davids, Hardy, Oldenberg, Smart, Sylvain Levi, etc.

2 Prof. S. Radhakrishnan's Introductory note to *A Search for Supreme Self* (*Psyche*, October, 1925).

3 Buddhism thus synthesises Eucken and Bergson as it were.

of creation. The Incarnanions establish relationship with the most evolved minds of the day and after they pass away they form in combination with the world-mind a higher mental region of their own. Lord Buddha appears like a unique combination of a sage and an Incarnation who descending from the highest spiritual regions yet accessible to world-mind by austerities and effort transcended that region and ignoring its eternal round of emotional gaieties merged his self in the next higher, finer essence of spirituality.

Sankar, the so-called hero of Hindu revival painted by Christian scholars as the ogre chasing Buddhism from the land of its birth, is in reality the clearest exponent of the teachings of 'Divine Buddha' (as he aways addressed the latter) which had been clouded by time. Thus Nirvana appears in the Hindu form of *Asamprajnata samadhi*, a state of spiritual perception when all sense of a different ego ceases to exist. Thus the essence of Buddhism was again brought to the forefront by Sankar. He is as it were a Hindu edition of Buddhist doctrines and tenets. The two mighty branches of the same great spiritual stream of Buddhism and Vedantism met again and began to flow in unison through Sankar. He cleared up again the main objective and good of life which was to attain the permanently stable state of peacefulness and bliss by divesting oneself of all notions, ideas, tendencies, etc. acquired in course of ages by untold cycles of birth and rebirth. Buddhist philosophers had taken infinite pains to make the state comprehensible to all. Thus in time rose '*Sunyavāda*' nihilism based on sheer trenchant syllogistic argumentation. The doctrine of negation and annihilation of ego struck terror into the hearts of the degenerate masses. The old fervour and energy which made them formerly stake their all on the stern doctrine of Karma was no longer there. The very idea of forswearing even that shred of a self which would be needed to taste of the bliss and beatitude of the supreme state, sent a shiver through the hearts of weaklings. Sankar came at this stage with his abstruse Brahmatattoa and doctrine of *Máyá* (illusory nature of apparent things) for the seekers of truth and also brought forward an ever loving, graceful, protecting divinity in the front of the peaceful state as in Mahayana Buddhism. The Padmapuran says:

"Oh divine consort! I myself in the form of a Brahmin, who was *veritably Buddha in disguise*, preached the doctrine of Máyá, and of non-reality."

Later Buddhism like later Hinduism developed into puranas and we get a full pantheon of gods and goddesses in both. The two systems do not differ in principle and even many deities like Tara are identical in both which may be called Hindu-Buddhism outside India and Buddhist Hinduism within it.

Thus the goal was the same and later developments were very much similar both in Hinduism and Buddhism. There remained

some minor differences in outward ethical code and social behaviour. Here again it is quite in a line with the attitude of Hinduism which thinks that social behaviour should always adopt itself to the changing environments of time and place.

One great social gulf was the steady looking down upon and attempt to strike at the root of the caste-system by heredity and replace it by a hierarchy of acquired attainments and character. All distinctions were swept away in clerical orders of Buddhism, so also in the Hindu ascetic orders caste had to be completely abjured. Modern students of Pali have come across many references which would raise great doubts as to whether caste distinctions were at all effaced amongst the lay disciples of Buddha. The basis of the caste-system in Hinduism also has always been declared as in the gita to lie in attributes and professions. Buddhism with more sincerity laying more stress on culture and education than nature and heredity tried to give it a practical shape. However it is this Universal appeal to all types of social fabric and the principle of missionary proselytisation which had fallen in abeyance since the days of sages like Viswamitra and Vyas Vasistha and Agastya that could practically bring Indian truths to the door of Asia's expectant millions who had been unable so long to hear the great teachers of the Upanishat cried they ever so hard from the Himalayan heights. 'Hear ye all! Oh sons of immortality."[4] Is it not possible that India so great in the past with her great art and literature, commerce and character, so often coming in touch with her sisters of China and Japan in the light of wisdom would soon see the end of her darkest night and in the new dawn of a brighter day there might rise such a Maitreya-light in the Indian firmament as would show the path not only to her own straying masses but would be the beckoning light of a greater and better world. I would end this article with a verse rendering of some of the brilliant pages of Bengali "Dasavatar-tattva" (The Principles of Ten Incarnations) by the eminent seer Satyasrayee dwelling on the fundamental unity of Buddhism and Vedantism.

When stops true oneness' inward flow,
Minds differ and clash,
The root cause sees soon world aglow
With Light of Asia's flash.

By many sages deeply felt
Crude 'darsans' unfused lay,
Krishna Vyas in one mass them smelt
With finer stuff assay.

So Vedant's human canons came,
And Gita meant for all
The land raised round them, oh the shame!
Convention's barriers tall.

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4 The recent discoveries in the Punjaub and at Mohenjo Daro and Nala of a civilisation about 5000 years old and the remarkable affinity of the painted potteries there with those of earliest China found at Honan known as yang-shao and the meditation of inward solar orb in Shintoism and Vedism make earlier contacts possible.

The holiest truths to spread on earth
Of Gita Vedant sure,
Mighty Mahavir takes his birth,
And Lord Buddha pure.

Alone they toil again they fetch
The holy spirit's light;
Awakened mass their hands now stretch
And neighb'ring lands beam bright.

Off the Gorgon's grasp does wrest,
Foils gate dragon,
Vedant's gem new wears on crest
Great Suddhodan's son.

On Ind now Buddha's flag does sway,
And truths all castes do learn;
Oneness brooms born castes away,
False penances all spurn.

Long ages toiled sage Ind of yore—
Her Upanishats show,
Vedant did all engrafture
So as on they grow.

Lo wonder great Lord Buddha comes,
One short life all covers,
Ind's age dry wisdom sprouting blooms,
By his life-breath flowers.

If hermit old with wisdom hoar,
Of years that none can tell,
Gets fresh young muscles youth vigour
So Ind with Buddha's spell.

"Not he of Brahmin womb but born
Is Brahmin' Buddha said;[5]
"Nor one with earthly longings torn,
But are by nothing swayed;

Birth and death of all things that he
Who fully knoweth all
Bondfree, Sugata Buddha he
Such I Brahmin call."

'Brahm of all things birth, life, death'[6]
Vedant's Brahmin knows
'Myriad suns it surpasseth[7]
His light within that glows.'

Thus Vedant's quintessence naked
In Siddhartha appears
None of Brahmin's priestly thread
Nor Indian garb it wears.

India's milk the yelp gave urge
And Himala's forests grace,
Vedantic roar heard world at large
From Lion of Sakya race.

PANCHANAN MITRA.

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5 Dhammapada, Brahman Vaggo (Verses 14 & 37).
6 'Janmad jasya jatas' (Vedant I-1-2).
7 'Jyotis charanabhidhanat' (Vedant I-1-24).

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## IMMORTALITY

*This deity who is manifesting himself in the activities of the universe always dwells in the heart of man as the supreme soul. Those who realise him through the immediate perception of the heart attain immortality.*

——*The Upanishad.*

# MANAGO, THE SERPENT*

## I.

ONCE there lived a man, Oyake-no-Takesuke by name, who was a fisherman employing many hands and his catch was abundant all the time; thus he led a life of affluence. He had two sons and a daughter. The eldest was of obedient nature and faithfully attended to his father's work. The second child, a daughter, was living in the province of Yamato, where she had been sent to be married. Toyo-o was the youngest of them. He was a tender-hearted boy and his inclination was toward pursuit of matters refined and elegant, having no liking for the task of his house.

His father was troubled on this account and feared that part of his wealth alloted to him would be squandered by others, should his fortune be divided among his children. Still it would be annoying, if he were to succeed another man's house. Let him be brought up, therefore, as he was inclined: he might become a learned man or a pious priest. After all he would be an encumbrance to his brother, all the while he lived. So he was allowed to live quietly as he liked.

He went daily to Abe-no-Yumihiko, a priest of a Shinto shrine at Shingu, to be taught in literary matters.

It was a very beautiful day and the sea was very tranquil. But all of a sudden, dense clouds rose up in a south-eastern direction, and soon a drizzling rain was falling. He borrowed a paper umbrella of his teacher's, whence he hurried toward his home. He neared to Asuka, where he espied a store-house of rice at a distance, when the rain began to fall in torrents. So he ran into a hut of a fisherman, from which an old man crawled out.

"Ah! You are the younger son of the master," he said, "I am rather annoyed to have you at a humble place like this. Please take seat." A dirty cushion of straw was taken out, which he dusted by his hands.

"Nay. It's only for a little while. So don't trouble yourself for my sake," Toyo-o said to him, sitting on the cushion.

Presently a sweet voice was heard outside.

"Allow me to take shelter for a short time," it said and some one entered the house. They wondered who it might be; and a fair girl in her teens, with a graceful face and glossy hair, clad in elegant cloth of pretty colours, entered the hut. She was accompanied by a maid of fifteen or so, who carried a package in her arms.

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* Translated by H. Tarao from the Japanese of Ueda Akinari. The author was a writer of note who flourished during the latter part of the Tokugawa period. He particularly excelled in short stories of weird nature. The present story will be printed in three instalments.

The girl was pitifully wet. When she saw Toyo-o, she blushed and hid her face with one of her sleeves. Her manner was charming in her bashfulness, that he felt moved by a strange feeling. He thought it very strange that he did not know, till now, of a family of such a class of people living in the neighbourhood. It might be, she was from the metropolis and came here to admire the scenery of the sea-shore by the way to Mitsuyama to worship a god enshrined there. But it seemed imprudent to him that she was not accompanied by any man servant.

He made room for her and addressed her.

"Please come in. It will cease to rain in a short time."

"Allow me to sit here," she replied, taking her seat by him.

They sat side by side, as the hut was not very roomy. Her charm increased when he saw her by his side. She was so very beautiful she appeared to be of no earthly being. He felt as if he were carried into the air.

"You seem to be of noble birth. Have you been at Mitsuyama? Have you been on the way to the bath at Mine? Why are you here? Is there anything to please you on a desolate shore like this? This is the place where a poet sang in an old time:

'To my disturbance, heavy rain is coming down
At the Cape Mine, where stands no house to shelter.
T'is near the lonely village of Sano.'

The poem, quite coincides with our present condition. This hut is very lowly and humble; but for all that, this is the lodging of a man under the patronage of my father. Please take rest quietly, till it ceases to rain. To what direction are you going? As it is rather impolite to follow you all the way, take this parasol with you."

"It is very nice of you," she said, "I will do as you say in token of appreciation of your kind wishes. I hope that I shall be able to return it to you. I am not from the capital; but have lived here in the neighbourhood for many years. As the day was fine, I wanted to go to Nachi.* But I was scared by the sudden downpour and came in impertinently, not knowing you were resting here also. My house is not far from here; and I am going, as the rain has almost ceased."

"Please take the umbrella with you," he entreated, "it may be returned at any convenience. It is hard to say that it will not rain any more. Where is your residence? I will send my man for it."

"My house shall be known by my name; I am called Manago of Agata. The sun shall be down soon. I will go covered by your benevolence," she replied and went out with the umbrella. He looked after her for a long time.

He started for his home, clad in a rain-coat of straw and with a bamboo hat on his head. But her image lingered before him; sweet memory of her could not be effaced. In his

* Nachi is the site of the biggest waterfall in Japan and of a famous shrine.—Translator.

short sleep he dreamt that he went to her home. It was a house with a mighty portal and the edifice was a grand one. Loopholes were curtained; the rooms were shaded by bamboo blinds. In short, it was a dwelling full of elegance and tidiness. He was recognized at once by Manago, who came out to welcome.

"I cannot really forget your kindness," she said, "I was longing for you. I entreat you to come in." He was shown into her room in the interior of the house and was served with sweet wine and rare fruit. After a while a dreamy ecstasy possessed him entirely and finally he shared her pillow, while they were talking lovingly to each other.

It was dawn when he came to himself. What he saw in his dream the night before, he wished to turn out a reality; his heart was enraptured and busy in conjecture after the sweet memory of her. He went out, quite forgetting to take breakfast. The town of Shingu was reached soon. He asked after the house of Agata-no-Manago; but no one knew where she lived. He loitered all around till it was about noon, when the young maid, who accompanied Manago, was nearing him from the east, to his great delight.

"Where is the house of your mistress? I came here after the umbrella," he said to her.

"You are really welcome, sir; please come this way," she said smiling and walked before him. After a while she told him that they were at the house loophole and the bamboo blinds shaded the room, it was exactly the same as he saw in his dream. Marvelling very much at what he noticed there, he passed the entrance.

"I invited the owner of the umbrella," the damsel cried out running into the house, "he is coming this way."

"Where is he? Please show him in," Manago said, coming out.

"Abe-no-Ushi, my tutor, lives hereabout and I have been going to him these years. I came this way to his house to have the umbrella taken there, not knowing whether my intrusion will inconvenience you," Toyo-o replied. "As I know the site of your house now, I will come here again."

"Maroya!" (So the young maid was called.) "Never allow him to slip away," she said.

The girl barred the way.

"Haven't you favoured us by lending the umbrella?" she said, while pushing his waist to cause him to enter. He was ushered, at last, into a room facing the south. The shade curtain standing there, the adornment of the cupboard and the paintings on the wall were all extremely artistic, and the dwelling was not commonplace.

"I am sorry that no substantial repast can be served here, as this house is without any more people than us, for certain reason," said Manago to him, coming into the room, "I wish you will accept the poor drink which we offer."

Various food gotten from the sea and land were spread before him, heaped on a high stemmed

of her mistress. A high portal stood there and the building was very magnificient. In that the curtain was hung before the cup and in flat platters, all clean and immaculate. Bottles and cups were brought in. Maroya, the maid, poured out the wine into cups.

Toyo-o wondered, if he were in dreamland once more and was afraid of disillusionment afterward; and he was ill at ease, for it was certain that he was in the state of reality. When they were rapturously drunk, Manago took up the wine cup and looked at Toyo-o. Her countenance was as a twig of an all blooming cherry tree reflected in clear water, with tenderness of Spring zephyr.

"It is rather shameful; but to refrain from telling you all about it is a sinful deed of me, which by no means pleases our deities," she began in a very charming voice of a nightingale just out of its nest. "Please do not take my words to be a wanton prattle. I was born in the capital, and was bereft of my parents when I was an infant; after that I was brought up at my nurse's. Three years have passed since I accompanied Squire Agata, the subordinate of the governor, to this province, being married to him. In the spring time of this year, when the term of service of my husband terminated, he was lost to me forever after a short illness. I have none to look after me now. Besides my nurse, who had been in the capital, became a nun and started on an itinerant travel of pilgrimage, according to the latest tiding received. Have pity on me, therefore, that even my old place is no longer the land of intimacy. Your benevolence was shown to me yesterday, when we took shelter with you during rain, and I am convinced that you are a man of fidelity; and my desire is to have your permission to serve you, devoting all the years of my life hereafter. If you do not desert me as one polluted, I desire to commence the everlasting tie between us by drinking this cup of wine."

Toyo-o heard what he was keeping in his bosom innermost and was much confused, for his flaming passion was having the best of him; he was almost jumping for joy, as she was the lover cherished in his heart. But he thought it imprudent to make vows to her without permission of his father and brother, as his position was still a dependent to them. He was overjoyed, but was much afraid at the same time; and he had no word to reply.

"I have spoken a shameful thing to you, prompted by the silliness of a woman," she said deploringly, "and am shamefaced, as my words cannot be retracted. I am, indeed, full of sin, not being able to end my life by plunging into the sea yonder and am causing you trouble. What I told you is not a serious talk; but you will please regard it as a nonsense of an inebriate person. Pay no attention to what I told you."

"I thought you to be one of noble birth from the first and regarded you with respect," he replied, "I am only an

ignoble rustic reared up on the sea shore, where whales make their courses. It will never happen again to have such a delightful appeal from you. I am still serving my father and brother and have nothing but my body to establish myself and to take you as my wife. This is why I do not make a prompt reply in response to your kind wishes. I am grieved that I am without any virtue. If you have decided to endure anything which will happen to me, I will surely look after you. Even Confucius, the sage, succumbed to the power of love. I am almost forgetting myself as well as the duty toward my parents."

"I am, indeed, much delighted to hear such fruitful words of you. Be here, whenever you can, though the means I have may be very meagre. I have a belt which my late husband regarded as the best of his treasures. I recommend you to carry it by your side all the time."

So saying she brought before him a sword of fine workmanship, quite antique, adorned with gold and silver. He accepted it gladly, deeming it impolite to refuse a present at the outset.

"Please pass a night here," she urged; but he declined reluctantly to do so.

"To be absent all the night without permission of my father is guilty," he said, "I will manage anyhow to come here to-morrow night."

He came back to his home and passed a sleepless night.

Taro, his elder brother, was up early to put fishing nets to order. He peeped into the sleeping chamber of Toyo-o by chance on his way to find out his brother sleeping in flickering light, with a sword, brightly and gaudily adorned, by his pillow.

Wondering where it might have been procured by his brother, he threw the door wide open raising a rough sound; and Toyo-o was wide awake instantly by the noise.

"Do you want me, brother?" The latter asked of Taro, finding him in his room.

"What is that thing which glitters by your pillow?" Taro answered. "Father shall be wroth, if he find it out. Such a costly thing is not appropriate to be kept in a fisherman's home like ours."

"Nothing was paid to get it. Some one made a gift of it to me, yesterday," Toyo-o retorted, "and I am keeping it here by my side."

"I am sure that there is no one to give such a treasure away. To accumulate books, with Chinese characters and difficult to understand, is really waste of money according to my opinion; but I do not gainsay, as the father does not say anything about it. Do you want to roam about idly, when it is the festival of the native god, with that sword on your side?" Taro accused his brother in a loud voice. "Are you out of your sense?"

Attracted by the loud voice of his son, the old man cried out.

"What has been done by the naughty boy?" He shouted. "Taro bring him to me."

"I don't know where he bought it. It is quite a misconduct to buy such a gaudy thing. Please ask for his explanation. I am afraid lest the fishermen are kept idly," Taro said and hurried away.

The mother got Toyo-o brought to her to reprimand.

"For what purpose did you buy such a thing?" She demanded. "The rice and money all belong to Taro. What is your own property? There is none whatever! You have been allowed to do what you like, till now. But where is the place you can abide, when you are disliked by Taro? You are learned, in the way of sages: but why did you not avoid such a deed as this?"

"Really, I did not buy it," Toyo-o replied, "it was given me by a certain person for some reason: and Taro scolded me on finding it out."

"Have you any merit to cause another man to make a present of it to you? Nonsense! Be straight by telling me all about it instantly," the father roared angrily.

"I have no courage to reveal it to you just now," Toyo-o stammered out, "and I will manage to let some one speak in my behalf."

"To whom are you going to tell what you dare not to say to your father," snorted the old man.

"It shall be shameful, if any other overhear us. So please come in," said the wife of Taro, who was standing nearby and wanted to reconcile them all. They followed her advice.

"Even if my brother did not raise some objection about this matter," Toyo-o began to tell his sister-in-law, "I wanted to speak to you privately. It was found out prematurely. To tell the truth, there is a woman who wanted me to look after her. It is natural that I shall be chastised so severely, when I transgressed in such a way without permission, as I am still a dependant. I am all repentant, now. Have pity on me."

"I was sorry for you all the time to let you be alone," said she smilingly. "It is nice to have a mate. I will try my best to pacify them."

# A LIVING JIZO

"And the Oni, who are demons, come to throw down the little stone-piles as fast as the children build: and these demons frighten the children, and torment them. But the little souls run to Jizo, who hides them in his great sleeves, and comforts them, and makes the demons go away..... Jizo is but one of the many forms of Kwannon, the goddess of mercy, the gentle divinity who refused the rest of Nirvana to save the souls of poor mortals." (From a Buddhist Sutra).

THE Jizo I am going to talk about was not a spiritual being existing in the faith and imagination of pious country folk, but was, like ourselves, a being of flesh and blood. He was a simple priest named Shinkyo Suzuki of the Nyohoji of Koriyama, a town in the northeastern part of Japan.

He was born in March of the 14th year of Tempo, 1842, in the family of a farmer of Ohsato Village of Yamagata Prefecture. While a boy, he learned at Chisekiin Temple of Kyoto, and in the 1st year of Meiji, 1867, became the headpriest of Nyohoji Temple, in which post he remained until his death in October of the 25th year of Meiji, 1892, in his fiftieth year. He lived in this world only fifty years. But what he accomplished in his comparatively short life deserves hearty admiration and thanks of the nation.

## A Cruel Custom

Abortion, infanticide, and abandonment of infants were not rare occurrences in any part of Japan in the pre-restoration days. But the cruel deeds were almost everyday happenings among the inhabitants of the Koriyama district. Sometimes infants were thrown into rivers on their births; at other times were hanged or strangled to death, but they were usually murdered by a cruel method named Kogaeshi, or "returning the infants to nature." When an infant was born in a family too poor to raise it up, the parents would put a piece of wet paper over its mouth and nose, and choked it to death.

Such a cruel custom could not escape the notice of Rev. Suzuki, who was very fond of children. He said, "If I could only stop it, I wouldn't ask for anything else." He knew that poverty was the chief cause of the sinful custom. So he began extending pecuniary help to poor people in his neighbourhood, by observing strict economy in his living. Money, clothes, rice and anything else offered by his parishioners were liberally given out to the poor people as soon as receieved. And Rev. Suzuki lived on rice and salt only, clothing himself in a koromo, much worn and threadbare in spots.

The detestable custom, however, was deep rooted and refused to cease easily. One day, a large number of wives and mothers, who lived in the neighbouring towns and villages of Nyohoji Temple, were invited

to hear Rev. Suzuki preach, whom they respected as a living Jizo because of his profound love of children.

"I hear," he said from the pulpit, "some of you still continue to commit the horrible sin. If you are too poor to bring up your babies, I will feed them for you. Just consult me before you murder your infants. Before you think of the cruel measure, just come to me, and tell me you cannot feed the little ones. You think you are relieved of a heavy burden when you have murdered the poor infants. But you do not think of the eternal torture of the inferno." The sermon of Rev. Suzuki was a lengthy one, which he delivered with tears and fervent zeal. At last he fell to sobbing, when all the audience too burst out crying in remorse for their cruel sin.

Since then, those women, who were deeply moved by the sincerity of Rev. Suzuki did their best to terminate the horrible custom in the district, and in a few months, all the people of Koriyama ceased to commit the horrible crime.

### Saviour of Hundreds of Infants

Rev. Suzuki was glad that he had thus saved thousands of little souls from the cruel hands of the ignorant parents, who had been following the evil custom with impunity. A hard time, however, was in store for our living Jizo. One day toward the end of autumn, a labourer called on Rev. Suzuki, and asked him to bring his child up for him. He said that his wife had died a month before, leaving him an infant, which was only five months old. "Reverend Sir," said the labourer, "with such an infant in my arms, I cannot earn my living." And he held it out to Rev. Suzuki. It was as thin as anything, apparently for want of milk, and was clad in poor clothes. As for its father, he was actually in rags. "Reverend Sir, I have had no income since my wife died last month. What little money we had was all spent for her funeral expenses. We, I and this child, have supported our lives by selling what we had to sell. That was not much; the clothes of the dead wife and myself, some quilts of cotton, and a few poor household utensils, — hibachi, bowls, cups, and other trifles. Everyday, I sold something, until I had nothing to sell. Yesterday, the house-owner came and locked up my house. Last night, O, pardon me, Reverend Sir, we slept outside the gate of your temple. This morning a kind old woman, who found us asleep there, told me to consult you. I will keep myself ever indebted to....."

"All right," interrupted Rev. Suzuki, "you can entrust me with your child. When you are in position to live with your child, or when it is old enough to be of some service to you, you can take it back as you please."

"What a worthy priest you are," said the labourer, "I do not know how to express my thanks." He bowed low before Rev. Suzuki, and was about to leave him, when the worthy

priest stopped the poor man, and gave him a sum of money telling him to buy neat clothes so that he might not be turned out by possible employers. The story got wind immediately, first through the lips of the thankful labourer, and then through the mouths of those who heard the story. "Rev. Suzuki of Nyohoji Temple is a living Jizo;" said the people throughout Koriyama District, "he will bring up children for those who can not feed them." Since then, the number of children entrusted to Rev. Suzuki increased month after month. He brought those children up until their parents were in position to feed their own boys or girls by themselves. According to the records of the temple in those days, he spent not less than one yen a month for every child. This shows that the children were well fed and nicely clad, because one yen of those days is just equal in its purchasing power to about twenty yen of to-day. Nyohoji Temple had an annual income of about 20 *koku* of rice, besides the offerings by the parishioners. But they were hardly sufficient to cover the enormous expenditure. There were days, when Rev. Suzuki had more than fifty children in his care. To employ nurses for all the children were impossible for financial reasons. So Rev. Suzuki always had to go about the town asking for milk, sometime carrying an infant on his back and another in arms. He never forgot to take care of the education of grown up children. In those days, primary education was not compulsory, and many of the children of the poor people were not sent to school. Rev. Suzuki, however, saw that education was essential for anyone of the post-Resotration days, and sent all the children to the neighbouring school as soon as they reached the school age. Nor he forgot to pay good attention to the health of the children. If any child fell sick, he took such care of it as no father or mother could do better, and if there were too many sick children for him to attend in person, he would always hire the best sick-nurses in the vicinity. But, he was not always rich enough to have money in his pocket, with which to buy food, clothes, medicine and other necessities for the children in his care. In such case, he would put off the clothes he had on his back, and would tell his servant to go out and change them into money at the pawnbroker. So he was always clad in seedy dress, though some of the rich parishioners sent him fine clothes every now and then.

### Reported to the Emperor

At last, the charitable deeds of Rev. Suzuki were reported to the local Government authorities, who were greatly moved, and decided to present him with a silver cup in recognition of his good work. But Rev. Suzuki refused to accept it, saying, "Charity is but one of the attributes with a Buddhist priest. I am doing nothing extraordinary." The local authorities asked him to send a report of his work to the Prefectural

Government, so that they might extend him some help. Rev. Suzuki, however, refused to say anything of his charity work, for reason that it was his own affair.

When the late Emperor Meiji made an inspection trip to the North-Eastern Disctrict of Japan for the first time, the story of Rev. Suzuki reached the august ear of the great ruler of New Japan, and a set of three fine cups of silver were sent him through the late Prince Ito, then the Home Minister. Prince Ito also advised Rev. Suzuki to ask the Government for some subsidy. Rev. Suzuki only expressed heartfelt thanks, but said that he wanted no help, because the Buddha was always with him.

Thus Rev. Suzuki had brought up hundreds of children, who might have perished for want of food, or fallen victims to the horrible custom of murdering infants. But this was but one of the good deeds he had done, which are too numerous to mention here. Any people in distress could have some help at Nyohoji, had he or she only consulted our Rev. Suzuki. One night a beggar came to the temple asking for food. It was late at night, and Rev. Suzuki was taking a bath to relieve himself from the fatigue from his heavy work. Having heard that a beggar had come for help, he told his servant to bring the beggar to the bath room. "O! don't do that, please," said the servant, "he is apparently a leper." But the virtuous priest only repeated his kind order. The beggar was indeed a leper, but in the eye of the living Jizo, nothing was dirty. He told him to take a bath with him, and let him stay in his temple as long as he liked.

Once the Tohoku district was visited by a severe famine. The people of Koriyama were also in great distress, and every now and then some of the hungry people stole into Nyohoji Temple and ran away with rice. "Never mind;" said Rev. Suzuki to the servant who complained of the ungrateful conduct of the poor people, "they cannot live, unless they steal. They deserve our pity. If you catch them in the act, never put them to shame."

M. MITA.

# CEYLON NOTES

STUDENTS of Ceylon history will no doubt welcome the decision of the Executive Council in voting Rs. 9,315/- for a new Pali edition of the Mahawansa Tika, now extinct. The desirability of edition the Mahawansa Tika in a form more useful and accessible than the present Colombo edition in Sinhalese characters first originated with the Archæological Commissioner of Ceylon. The matter was eventually referred to the Council of the Royal Asiatic Society (Ceylon Branch) for their views. The Council suggested that the Government should arrange for the publication of an annotated edition in Pali on the same lines as the Pali edition of the Mahawansa. The matter was thereupon considered in the Executive Council and sanctioned. The view was also expressed that the work should be entrusted to Professor Wilhelm Geiger of Germany as what was required was a critical edition.

### DEATH OF MAHA NAYAKA THERO

The death occurred lately of the Ven. Ambanwella Sri Siddhartha Sumangula, Maha Nayaka Thero of Malwatta Vihara, Kandy. The late Maha Nayaka was born at Ambanwella and was 60 years of age at the time of his death.

### A PEACE MAKER

The late Chief High Priest was very popular both among the priesthood and the laity. He was a respected leader of the Buddhist Community and was also a scholar of no mean repute. He was popularly known as a peace-maker, as he was to a great extent responsible for keeping together the various elements of unrest which were evident in the Sanga since he took up the responsible post of Chief High Priest.

One aspect of this unrest was evident recently when the Low Country Buddhist monks demanded more representation in the Sanga Sabha and a thorough inquiry into the Sabha on the ground that it had become an obsolate institution. The late Maha Nayaka Thero succeeded in pacifying both parties.

In addition to his various activities outside the priesthood, the late Thero was a member of the Executive Committee of the Oriental Studies Society.

The various Buddhist institutions in the Island were closed on the day of the cremation of the body of the late Thero as a mark of respect to him.

### BUDDHIST TEMPORALITIES ORDINANCE

Discussions are again taking place over the new Buddhist Temporalities Ordinance. Recently the Attorney-General conferred with a number of Buddhist leaders as regards his suggestion to do away with the present District Committees and to have Provincial Committees instead, and the whole thing to

be under a Civil Servant. In this connection it will be remembered that District Committees were formed after abolishing the Provincical Committees.

The Attorney-General has sent an invitation to the Asgiriya and Malwatte Vihares also to elict the views of the Chief Priests on the questions. The priests are expected to meet the Attorney-General shortly to discuss the matter.

### THE SINHALESE RENAISSANCE

"Renaissance of Sinhalese Architecture," was the subject of an interesting lecture delivered by Dr. Andreas Nell, at the Goverement Training College. The lecture was illustrated with lantern slides, made out of photographs, taken by the lecturer. These disclosed the gradual growth and development of purely Sinhalese architecture in wood and stone from the earlieast times.

In the early times B. C., before any buildings were erected, said Dr. Nell, the first sort of dwellings were the palm leaf huts where the Buddhist monks of India and Ceylon had lived. Then came the stone cave dwellings, first hollowed chambers in the rock, which gradually changed as higher and greater skill and perhaps greater wealth became available. A cave hollowed in the rock, an illustration of which was shown, was the one found east of the Tissawewa bund and could be seen on the way from Anuradhapura to Issurumuniya. It was as early as 246 B.C. Then came at a later stage brick work and rock, ruins of which were to be seen to this day, the heavy monsoon rain having destroyed most of the plastering and exposing the bricks. A good example was found in Lanka Rama in low rock. A fifth or sixth century cave was found at Arankala actually associated with the last of the Arahants. The door frames and walls of stones had been handled as if the stone had been soft material. The description of it as given by a Mohammedan traveller in 1344 who visited Sri Pada (Adam's Peak), agreed with that of a Franciscan Friar who visited Ceylon is 1350. The cave was described as having been made of stone fitted together like timber, without mortar or iron clamps.

### THE TAMIL INFLUENCE

Describing an illustration of a characteristic stone canopy surmounted on stone pillars, Dr. Nell noticed the ornamental cornice which was purely a Tamil feature adapted from the temples of South India. The pillars were purely Sinhalese in style, a much older example to be seen in the outer circle road, Anuradhapura, belonging to what was called the Western Monastery. A picture of Gadaladeniya near Kadugannawa showed how little external things came in to modify the features of a building. It was built in 1347. The workmen were brought from Madura and they introduced in the case of the plinth the octagonal shape. The walls showed dummy doorways and thimble of windows merely meant to break the wall

surface.

### THE BACTRIAN TOUCH

The bungalows one saw in Colombo and those that were being built looked like packing cases or pigeon-cots in comparison. Present day builders should try to get something pretty and charming as was seen in the buried cities of Ceylon. As regards the supposed connection between Greek and Sinhalese architecture, there was the Bactrian influence. For instance the statue of Buddha at Polonnaruwa was supposed to resemble Hellenistic design, the harmony of propotion, the severity of outside, the delicacy of execution were common to both. There was much controversy raging in India for a long time about the ruins of Pataliputra, whether they had not the Hellenistic influence. "There is one thing to be remembered," concluded the Doctor, "in every country wherever Hellenistic influence went, it left a definite impression that you could recognize at once."

### WHITE AUSTRALIA POLICY

Dewan Bahadur T. Rangachariar, India's representative at the opening of the new Australian Capital, Canberra, arrived in Colombo on his way home. In the course of an interesting lecture on "Democracy on the East" which he had occasion to deliver in Colombo, the Dewan Bahadur said that he had learnt many things in Australia and unlearned some things after his visit there. He went to Australia with prejudice against the people of Australia and their "White Australia Policy." He did not understand it. Now he understood its true significance. He felt sure that properly understood and properly worked in the spirit of mutual understanding and sympathy by the sister-Dominions of the Great Empire that policy was capable of modification to the mutual advantage of both.

### THE BUDDHIST REVIVAL

The first of a series of public lectures organised by the Ratnapura Y.M.B.A. was delivered by the Hon. Mr. D. B. Jayatilaka, President of the Colombo Y.M. B.A.

Mr. Jayatilaka said that forty or fifty years ago people were ashamed to call themselves Buddhists and even denied their religion in public, renouncing it for Christianity to get an office or an honour from the Government. In that manner most of the outstanding Sinhalese families became Christian, and the rest were ready to become Christian to marry from Christian families. But at the present day there was an awakening and a change of heart in Ceylon. Now the Buddhists were not ashamed to assert themselves and very few turned Christian for gain or honour. The Buddhists of Ceylon and of all the world ought to be grateful to that great teacher of religion, Colonel Henry Steele Olcott, the first President of the Theosophical Society for his noble work in Ceylon towards the revival of Buddhism and the promotion of education on Buddhist lines.

### CHAMPAGNE AND BUDDHIST WEDDINGS

The speaker next referred to

the wedding-day practices in towns where everything was done according to Eastern customs and in the end champagne was served. He was shocked at all those things. It was a crime against their great religion.

V. DE S.

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## CHILDREN'S HYMN

### AMIDA'S PARADISE

*There is a blessed country*
*Beyond the western skies,*
*A land of joy and sunshine,*
*Amida's Paradise.*

*There trees and fragrant flowers*
*In wondrous beauty grow,*
*And through the sun-lit meadows*
*The rippling streamlets flow.*

*Bright with the rainbow's colours*
*The sparkling fountains play,*
*And birds of fairest plumage*
*Send out their music gay.*

*There hosts of happy children*
*With joyful song and play,*
*In that fair land of sunshine*
*Shall spend an endless day.*

A. R. ZORN.

# NOTES

## Birth of an Imperial Princess

There was great rejoicing throughout the Empire on September 10 when an official announcement was published by the Minister of the Imperial Household that early in the morning of that day Her Majesty the Empress gave birth to a daughter at the Akasaka Palace and that both the Imperial mother and her august child were doing well. The baby Princess is the second daughter born to their Majesties, the first being Princess Shigeko Teru-no-miya, who was born on December 6, 1925. The little Princess was subsequently named Sachiko Hisa-no-miya. Sachiko means provider or helper and Hisa-no-miya princess long-continued, so that the name conveys an idea of long-continued helper. It is a beautiful name fitting to a woman of any rank or position.

It may be mentioned by the way that to the heartfelt gratification of the nation the Imperial Family has been and is growing. The Emperor has three brothers, Princes Chichibu, Takamatsu and Sumi and besides them there are eleven Miyake or princely houses comprising relatives of His Majesty and containing thirty-four Princes and thirty-one Princesses.

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## American Friendship Towards Japan

An establishment bearing witness to the friendship shown by the American nation towards Japan is nearing completion. It is a hospital which is being built at the cost of 2,000,000 yen in Yokoami-cho, Honjo-ku, Tokyo. The hospital will be named Doai Byoin (Hospital of Mutual Love) and containing, besides the main building, sixty-seven sick-rooms will be capable of accommodating 248 in-patients, who will all be given free treatment.

As all Japanese gratefully remember, the American Red Cross Society raised and sent to Japan a large amount of money at the time of the great earthquake of four years ago in aid of the sufferers from the terrible disaster. Of the money 3,000,000 yen remained unused and this was allotted as fund for the establishment of the hospital above-mentioned. Construction work was started in October, 1926, and has since made such progress that the outside work on the main building and the attached three blocks of sick-rooms has been completed. Inside work will soon be taken up and it is expected that the hospital will be ready for opening in July next at the latest.

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## Japan-Australia Relations

An association for the purpose of promoting the commercial relations between Japan and Australia has just been established in Tokyo. As is well known, Japan imports large quantities of Australian wool

and wheat, while Australia buys from Japan much silk and other manufactured products, and there is every sign that the trade between the two countries will steadily grow. In the circumstance, the appearance of the society is very opportune.

It is earnestly hoped by all interested in the promotion of international peace and good will that besides working for better commercial relations the new society will endeavour to make the conditions in Japan better known among the Australians. It cannot be denied that there still exist in the minds of the latter much suspicion and fear as to Japan's designs and future course of action towards their country, which are wholly unwarranted. The rigid White Australia policy purued by their leaders for many years past is a reflection of this sentiment of theirs towards us, though we do not doubt it is largely influenced by economic considerations. The fact that the chief supporters of the Singapore naval base scheme are the Australians goes a long way to show in what light they regard this country. Such sentiment must be eradicated from the Australian minds as soon as possible. For doing so, the newly organized Japan-Australia Society will have many opportunities. By acquainting the Australians by means of lecturing, press and so forth with Japanese sentiment towards them, which is entirely friendly and pacific, it will render a great service to both countries.

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## Mineral Wealth of Japan

Japan is commonly considered to be rather poor in regard to natural resources. As a matter of fact, however, she is much better off in this respect than is generally imagined. For instance, Japan is one of the most favoured countries in respect to forestry, possessing, as she does, forest land covering an area of 23,169,000 *cho* or 56,763,250 acres. Owing to poor management, the forests in Japan do not give much wealth now, but experts are agreed that if they are scientifically and economically administered as in Germany, they will yield enough income to pay all the expenses of the State. Japan is also richest in her marine products, which amount to 3,000,000 tons a year. This represents one-third of the world's taking from the sea. Even in mineral wealth, Japan is not poor. According to a report lately published by the Mining Bureau of the Department for Commerce and Industry, the mineral products taken during last year throughout Japan amounted to 347,000,000 yen in value. As comparad with the preceding year, this represented a decrease of 81,000,000 yen or 2.2 per cent. By the way, the most prosperous year in the course of the past decade was 1919, when as much as 641,000,000 yen worth of mineral products was collected.

It is not considered likely that the mining industry of this country will witness such prosperity in a short time, but it is hoped that when the prevail-

ing business depression is over it will see better times again.

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## Japanese Translation of Mahabharata

A great literary work has been undertaken by a well-known Buddhist scholar of Japan. The work mentioned is a translation into Japanese of Mahabharata, which is the most lengthy epic in the world and is an indispensable key to true understanding of the civilization and culture of ancient India. It will be undertaken by the Rev. Sogen Yamakami, Dean of Komazawa University established by the Sodo Sect. Professor Yamakami went to India some twenty years ago and stayed there for some years, during which he studied Sanskrit and gave lectures on Buddhism at the University of Calcutta. To assist him in his work, the Keimei Kai, a foundation established for the encouragement and promotion of art and literature, has decided to present him 5,000 yen.

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## Old Japanese Tomb Discovered in Annam

We read in a recent issue of the *Tourist*:

"An old Japanese tomb was discovered in a native cemetary in the southern part of Annam. An investigation reveals that this tomb was erected over the remains of a Japanese manufacturer of coats of mail, who died in Annam during the era of Empo (1673—1680). While all the native tombs around it face to the west, this particular one is turned east, possibly towards the Imperial Palace of his native land, as the tombs of many Japanese are. This tomb is strongly built with lime and ashes of wood."

Equally interesting is an account given at a recent meeting in Tokyo by Mr. Reisui Chizuka, a well-known writer, of a similar discovery he made while traveling in Cambodia not long ago. He said that he visited the famous Buddhist ruins of Angkor and was astonished at discovering two Japanese inscriptions written on a pillar of a ruined temple. One of them ran somewhat to the following effect:—

"This is written by Morimoto Ukondayu Kazufusa, a native of Higo of Japan, in the first year of the ninth year of Kan-ei, who visited this place after crossing a vast sea extending over one thousand *ri* for the purpose of worshipping the Buddha with a devout heart and for purifying a mind afflicted by mundane troubles."

Another inscription said that it was written by Morimoto Gidayu Kazuyoshi, an inhabitant of Ikeda in the Province of Settsu, and was dated the seventh day of the first month of the ninth year of Kan-ei.

Now, said Mr. Chizuka, this Morimoto was a prominent retainer of Kato Kiyomasa, the renowned warrior-general under great Hideyoshi and afterward feudal lord of Higo. After the down-fall of the house of Kato, Morimoto became a *ronin* or masterless samurai and evidently traveled so far as Cambodia to appease his spiritual thirst.

## Lepers in Japan

A plan for establishment of a national hospital capable of accommodating 500 lepers was recently laid down by the Government of Japan. In this connection, the *Japan Times* quotes in a recent issue Mr. J. Yamada, Director of the Sanitary Bureau in the Home Office, as having stated:

"The establishment of a national hospital for lepers is but one of extensive systematic measures aimed at the ultimate extermination of leprosy in Japan. There are at present over 16,000 lepers in Japan proper, according to figures obtained by a census taken in 1924. These, of course, do not include those that remain concealed. If we include the latter the number of patients might reach 30,000. Of these about 1,500 are actually receiving treatment in the five prefectural hospitals of Aomori, Tokyo, Osaka, Kagawa and Kumamoto. There are also about 500 who are being looked after at five private hospitals. Figures also prove that three times as many men as women are contaminated.

"There is, however, a marked tendency towards the decrease in the number of patients. This is proved by the decline in the number of youth afflicted with leprosy as shown by the results of the physical examination for conscription conducted yearly, although population increases over a million per annum. This is a happy omen and we want to push this drive to the point where Japan will be able to boast that there are no wandering lepers within her limits.

"The above plan provides only for the accommodating of destitute lepers who have no means of curing themselves. We have also planned to establish a liberal leper colony at Kusatsu, where those with means of taking adequate measures against the disease of their own accord will be admitted. We will have to wait several years more to realize the latter problem for we have no budget made yet.

"In addition to establishing a national leper hospital, we are also planning to increase the capacity of the various prefectural hospitals, so that these alone may be able to accommodate over 4,500 patients. With the additional five hundred in the national home, five thousand will thus be cared for in the hospitals."

There are at present five private hospital homes for lepers in Japan. Only one of these is run by Japanese, Buddhist priests of the Nichiren sect on Mount Minobu. All others, namely the well-known St. Barnabas Home of Kusatsu, the Ihaien at Meguro, the Kaishunin and Tairoin in Kumamoto and another one at Koyama in Shizuoka, are managed by foreign missionaries with a subsidy from the Japanese Government.

Questioned whether there was any curable ailment for leprosy Mr. Yamada was rather doubtful as to the success of the remedies. "We are at present using chaulmoogra oil, but I do not believe that any complete recoveries have been made.

"Reports from other countries stating that complete cures have been accomplished are rather unbelievable. I think they mean the disappearance of external symptoms of the disease for there always be some impurity in the blood that remains and which will probably break out at the first opportunity.

"I believe that reports of cures are merely a policy on the part of the management to revive hope in these unfortunate people" he concluded.

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## Gift from Siamese Prince

The *Chosen Bukkyo* reports that it will be remembered that in October last year H.H. Prince Dani of Siam made a tour of inspection in Japan and Chosen. While staying in Keijo (Seoul), capital of Chosen, His Highness paid a visit to the Sokeiji Temple, head-quarters in Chosen of the Sodo Sect, and expressed admiration of the beautiful temple building then in course of erection. The distinguished traveler remembered the visit to the temple and on his return home he was pleased to send

to it a set of Sanskrit sutras written on pattra as a souvenir. This gift was recently transmitted to the Rev. Mr. Igarashi, superior of the temple, by the Government-General of Chosen to which it had been forwarded. Mr. Igarashi gratefully received and has included it among the treasures of the temple.

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### Japan's Beneficent Work in Chosen

In substantiation of Mr. Yamamoto's article dealing with Japan's work in Chosen (Korea) the following may be quoted from an article entitled "Some Observations in Chosen" penned by Dr. Robert E. Speer, Chief Secretary of the Presbyterian Board of Foreign Missions in U.S., who visited Seoul in September of last year:—

"Perhaps no country in Asia has undergone a greater change in the past thirty years than Korea. I saw it first under the old régime, just after the war between Japan and China and before the war between Japan and Russia. The old government, the old administration, the old civilization were still undestroyed. There were then no railroads, or modern industries, or innovations. Now all is changed. Seoul is a totally different city."

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### A Heroic Buddhist Woman

A heroic woman is Mrs. Yasue Tachibana, widow of the late Rev. Shoken Tachibana, who was the abbot of Seioji Temple of Kyoto and was an outstanding figure in our Buddhist circles. Mr. Tachibana was a priest of the Koshoji Branch of the Shinshu Sect. An able man, he twice went abroad for study and observation and was some years the director-general of the body of believers, to which he belonged. While in harness, he suddenly fell ill and soon after died some time ago. This great blow to Mrs. Yasue Tachibana was quickly followed by two others, the death of her mother and a painful injury in her right leg by accident. Such succession of misfortune would have disheartened and driven to pessimism an ordinary woman, but not Mrs. Yasue, a woman of unusual courage. Having graduated from the Normal School of Kyoto, she had been a teacher in a common school for twenty-three years, and after the death of her husband, she had to manage the affairs of the temple as well as to look after the the spiritual welfare of the parishioners. She had, however, no permit to act as a priestess. Accordingly, during the several months she was obliged to keep to her room on account of the injury in her right leg she diligently pursued the study of Buddhism and successfully passed an examination for priests. Now having recovered from the affliction in the right leg, she is teaching in the school as before and is also serving as abbess of her temple. She keeps her hair and usually wears foreign clothes and at religious ceremonies dons a priest's robe over her foreign garment. Needless to say, she

is an object of admiration among the parishioners of her temple.

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## The Proposed Maha Bodhi Hall at Gaya

We have been asked to publish the following:—

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced and two rooms were built and a start was made in the construction of the main building, but for financial stringency the operations could not be continued. Since then no work has been done.

It is now proposed to re-start the building work and to issue this appeal to the general public for their kind help. On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with no inconsiderable inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest if needed. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

The Maha Bodhi Society has, therefore, prepared a plan and an estimate for a small building with four rooms and a big hall. We have already spent from the Society's funds about Rs. 1,500/- but with the multifarious works of the Society it will not be possible to spend more from its funds on this work. It is estimated that Rs. 5,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma, Ceylon and Japan to contribute this small sum and remove a long felt want. As we intend to commence building operations early this month it is hoped that contributions will be sent to the undersigned at 4A, College Square, Calcutta as early as possible.

DEVAPRIYA WALISINGHA,
*Asst. Secy. Maha Bodhi Society, Calcutta.*

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